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for them to be on the road. The next day, several had to get up and go down early because they had nothing to eat.

In the case of those villages which are unfortunate in not possessing sufficient land of suitable quality for growing enough taro to meet their requirements, the women make regular trips to trade with the women of other villages, obtaining taro in exchange for other commodities, chiefly fish. Details of this system of barter will be found in Chapter XII.

The usual methods of cooking taro are either to boil it in a native pot (lined with banana leaves, which also cover the top, tucked in over the contents), or to roast it by laying it on the embers of a smouldering fire. In both cases it is first peeled or scraped (*kuiskuis*) with a knife (*nanes*) made of a black-lip oyster-shell which has been ground down to the hard pearly surface by rubbing on rough coral (Pl. 38, no. 3). These knives are preferred to trade knives for this purpose; the women say the trade knives spoil the taro. Two other kinds of shells, a conus (no. 4) and a dolium (no. 5), are occasionally used instead of the black-lip oyster. Taro is also cooked in a native oven (*ta'ō*). When a woman wishes to make such an oven (*nog a ta'ō*), she first scrapes out a hollow in the ground, probably inside the hut at the women's end of it, and then builds up a framework of sticks in it, by laying in two lines of sticks and some cross-pieces. This is then lighted from a smouldering log or the embers of a fire; when it has flamed up she places a quantity of round stones, about the size of a hen's egg, in the flames, and also throws on taro parings to make it flame up well. When the wood is burnt away and the stones are hot, water is thrown on the flames to make them die down and to produce steam, the food to be cooked is laid on the hot stones, and the whole is covered up with some of the hot stones and the dirt from the floor which was displaced in making the hole. The oven is left thus for several hours, being generally prepared in the evening and opened up on the following morning. When the cooked food has been taken out, the stones are carefully put away in a corner of the hut for future use.

Taro is never eaten raw; it would be as unpalatable as our own potatoes in the same state. It is liked either hot or cold, and is frequently prepared beforehand, placed in a basket made of plaited coco-nut leaves, and hung up in the rafters of the hut until required later in the day; it is not, however, kept for more than about twenty-four hours.

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PLATE 34

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COOKING BREAD-FRUIT

[facing p. 275]

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the heightened walls, with a space between them and the roof, render the new style of houses an improvement from the point of view of hygiene. It involves some readjustment of native habits, if only for the reason that fires cannot so readily be made inside the house, though this difficulty is being met by the provision of an earth hearth in one corner.

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TERMS USED IN CONNEXION WITH HUTS

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(*Kurtatchi dialect*)

Term	*Explanation*
inu	hut.
a oror	the two side walls.
kurik	the uprights supporting the side walls.
kōbū	the planks of areca palm of which the side walls are made.
u bē	rattan, with which the *kōbū* are tied to the *kurik*.
toan	general term for all the carved posts which support the roof.
taras a toan	to carve the house-posts.
pepets	very hard wood, red when cut, of which the *toan* are made (? a species of mahogany). [824]
gus	the taller posts in the centre, which support the ridge-pole (three or more along centre line of hut).
wal	the posts on either side of these.
pu'i	ridge-pole and two side poles, resting on the *toan* and running the length of the hut, to support the rafters. These are made of the aerial roots of the banyan (*o ō*). If it is required to distinguish the ridge-pole from the side poles, the former is called *gus* and the latter *wal*, corresponding to the verticals on which they rest.
walwal or *tatavas*	arched lathes forming rafters of roof, supporting thatch.
uriko	tree from which the *walwal* are cut. (*Cordyline ferrea.*) [824]
riyūo	tree (with large yellow flowers) the inner bark of which is used to tie *walwal* to cross-slats.
papom or *hihimat*	slats running parallel to side of house at intervals on both sides, keeping the *walwal* in position.
tahtah	poles laid across the structure to serve as scaffolding, afterwards removed.
mutelyu	upper ridge-pole, laid on the top of the actual ridge-pole after the *walwal* have been put into position, resting on them where they cross each other.

a simple coconut leaf mat on the hard packed floor takes the place of these. Under and next to each bed a glowing and smoking coal fire is kept burning during the night--partially to warm the body and partially as protection against gnats. Since the previously mentioned entrance to the hut is the only opening, obviously only a little light enters. Moreover, the hut is completely darkened by the constant smoke, and it is very difficult to distinguish one thing from another inside this dwelling. 352 [354] 342

In this region the chieftains have no special houses, and there are likewise no special assembly houses like the ones we encounter farther to the south. If now and then a chieftain has a larger hut, then the front compartment is generally open, and the big wooden signal drums stand here. This place is also used as the council room of the old men or as the reception room for guests, and thus it substitutes for the taboo houses that will be mentioned later. 344 362

In southern Bougainville as well as on the island of Fauro, the dwellings are frequently built on piles about three to four meters high; a ladder leads up to the door opening. Here the roofs are not so carefully constructed as in the north. The two flat sides are not rounded, and meet at a very obtuse angle. In addition to these pile dwellings there are also huts built on level ground. In the Shortland Islands the latter are more prevalent. 342 171

[18] Characteristic for this part of the islands, however, are the taboo houses and the large houses of the chieftains. Coming from the north, we encounter the first so-called "taboo house" in the village of Toboroi on the east coast of Bougainville. The word "taboo house" is, strictly speaking, a false designation; it would be more correct to say "men's assembly house" since only women and children are forbidden to enter the building. These assembly houses are rather spacious buildings; the floor plan is a rectangle of 15 to 20 meters in length and 6 to 10 meters in width. The side walls are 2 to 2 1/2 meters high; the gable ends are open and the corner posts are sometimes carved--sometimes in the form of the human figure, sometimes in the form of a shark, but just as frequently the carving is a decoration consisting of zigzag lines, rectangles and other geometrical figures. On the side walls of the house tree trunks or bamboo canes are attached to one another to make a long bench; here the men and the youths squat or lie. The favorite place--I am almost 344 171